

THE LIFE DIVINE

it knows or rather feels only so much of
itself as is
enlightened by mind-sense and
observable by
intelligence. We are aware of a vitality
working in
this bodily form and structure as in the
plant or
lower animal, a vital existence which is
also for the
most part subconscious to us, for we
only observe
some of its movements and reactions.
We are partly
aware of its operations, but not by any
means of all
or most of them, and rather of those
which are
abnormal than those which are normal;
its wants
impress themselves more forcibly upon
us than its
satisfactions, its diseases and disorders
than its
health and its regular rhythm, its death
is more
poignant to us than its life is vivid: we
know as
much of it as we can consciously observe
and use
or as much as forces itself upon us by
pain and
pleasure and other sensations or as a
cause of
nervous or physical reaction and
disturbance, but
no more. Accordingly, we suppose that
this vital-
physical part of us also is not conscious
of its own
operations or has only a suppressed
consciousness or
no-consciousness like the plant or an
inchoate
consciousness like the incipient animal;
it becomes
conscious only so far as it is enlightened
by mind

and observable by intelligence.

This is an exaggeration and a confusion due to our identification of consciousness with mentality and mental awareness. Mind identifies itself to a certain extent with the movements proper to physical life and body and annexes them to its mentality, so that all consciousness